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Editor

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Contents Vol. VIII, No. 4

PAGE

I. *Translations and Overtones* 3
THE EDITOR

II. *Requirements and General Conditions Concerning the Initial Commissioning and Appointment of Chaplains in the Armed Forces of the United States of America* 6
THE REV. FRED S. BUSCHMEYER

III. *Sanctuary* 7
THE REV. ROBERT W. LEWIS

IV. *The Value of a Sense of History* 8
THE REV. FREDERICK M. MEEK

V. *Apostle of Human Dignity* 10
THE REV. WALLACE WINCHELL

VI. *Counseling Opportunities in the Chaplaincy* . 17
CHAPLAIN JAMES B. ALLEN

VII. *The Preacher's Five Words* 22
THE REV. EDWARD S. GUILBERT

VIII. *Wanted: Religion Believable Enough to Be Motivating* 25
PROF. EMERITUS GEORGE TOLOVER TOLSON

IX. *Opportunity for a Dynamic Faith* 29
THE REV. WILLIAM A. COUSINS

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Translations and Overtones

The Editor

ONCE a language achieves a recorded literature its ways of change in structure and meaning can be followed, its fluidities made subject to patterns, its spelling can be standardized. It supplies material for dictionaries and grammars. It begins to be the greatest achievement of the human mind. All this involves unrecorded intervals of time. The genesis of speech, the ways of reducing it to shared signs and symbols is a mystery beyond our tracing and, at the best, we see the process only in broken gleams. We have only the end results in some timeless forms of wisdom and the music of the spoken word. This we do know — that the whole process is strangely irregular. The gift of creating a literature is both bestowed and denied. The reverent thought it God's gift and sought no further explanation. Their wisdom perhaps is adequate and final and, if so be, these gifts are rarely bestowed, isolated by all that differentiates one language from another, then they can become our shared possessions only through translation and, because any living language is fluid, no translation can ever become final; that, the flow of culture and experience forbids.

* * *

The richer the literature the more urgent the need for rightly-spaced revision and re-translation. The great words of life are particularly susceptible to changes in insight and understanding. They are coordinated and coordinating words. Their overtones, upon which the music of great words always depends, are as delicate as the play of light and shadow across an autumn landscape. All this translations must take into account; not so much the changes a dictionary can really recognize and readjust, but the changes that involve association lines, and secure from them and for them mental and emotional responses intellectually defensible and true to the writer's mind. On the other hand, a re-translation should dislocate as few association lines for the reader as possible, for the wealth of any devotional literature is more largely than we usually recognize in its association lines and our own association lines are so distinctly our own possession that the most considerate translation can never tell where they are and what and why.

I am meaning to say in this awkward way that any one of the Psalms, for example, has a different suggestion for everyone of its readers, and translators must take care to remember this. All this is a meandering introduction to some notice of a historic event which will be remembered when presidential candidates are forgotten: the completion of the re-translation of the Old and New Testaments into English. It is interesting to note that the two printing enterprises of the first magnitude on our English and American presses have to do with the *Bible: The Interpreter's Bible,* an undertaking on the whole unmatched in its field, and the current translation which has been given endless publicity —all this needs no comment. The translators, besides being in a pious and blameless way promoters, are also under the necessity of justifying their undertaking. The result is a brochure now widely distributed and admirably done in which the translators note the changes which have made revision almost mandatory, an apologia for their work which

has been most marvelously done. The translators acknowledge the indebtedness to their predecessors, an elect company whom saints and scholars have in their turn been humbly glad to follow.

As one reads, even briefly drawn, the succession of translators one gets the sense of a long procession living, and more than once dying, to keep the word of life in living language. It is difficult to see how the introductory handbook edited by the division of Christian Education of the National Council of the Churches of Christ in the United States of America could have set forth so much needed information in less than fifty pages. This is promotional literature in the best sense and it opens out upon a wealth of history. In fact, there do not seem to be any vital religious interest upon which it does not open.

Yesterday's newspapers, October 3, noted the great and growing interest in the *Bible* and wondered why. One answer is simple—the *Bible* is a book of inexhaustible interest in life which our own time is beginning to rediscover. Most of us who passed through the Higher Criticism period remember its controversies, its excommunications, and its prophesies of doom for the *Bible.* On the contrary, the *Bible* was never so much alive because, amongst other things, it takes so much life to explain it and life has a habit of growing on us.

* * *

The division of Christian education naturally notes many instances, which could be multiplied, of words becoming archaic, obsolete and so misleading. In some instances these changes do not really seem to have changed anything vital, due very likely to the tenacity of our own association lines. In any case, the changes are both sensitive and conservative. They have, on the whole, kept more of the King James than the former revisions, which is grateful to the ear and helps rather than hinders the soul. One would need a triple cross-checking to note the significance of the changes: I mean, to check the Standard Revised Version against the earlier Revised Version and against the authorized King James version—a most trying task. The writers of the handbook indicate in a few instances this sequence of changes and the comparative results. The sense of change seems to have been handled on the whole in the happiest of ways—result, this version can now be used for liturgical reading better than any one of the translations since King James, which, for all its errors, is still unmatched for liturgical reading.

Professor Lowes, in one of his most brilliant essays, calls the King James version the noblest monument of English prose. There was to begin with the emotional and imaginative opulence of the material to be translated — finding English forms for Oriental imagery. There was thus a dual process in action. The Latin derivatives of the English language not only proved unexpectedly hospitable to the wealth and color of the Hebrew imagination, but thereby contributed characteristics to English literature and speech which have given the English tongue and pen qualities they never otherwise would have possessed. The translators, Lowes says, had their own speech shaped by the noble prose of the Latin liturgies and, in fact, that all this, invested with reverence and devotion because it was an affair with religion, not only hallowed and ennobled English devotion but gave to English diction its superb and enduring quality. The Revised Standard Version has kept on this wealth of diction with absolute fidelity to the matter translated.

* * *

Any preacher will be curious as to homolitic value of a new translation. For example, Moffatt's—The editors supply instances of rich homolitic material supplied by the translation. Not always as dramatic as Moffatt's but fresh and vigorous enough to revitalize any preach-

er's note book. For the most part congregations familiar with the *Bible* will feel at home in and with the liturgical uses of this translation. The changes are rarely violent. The translators have been adroit in their use of shock absorbers and most congregations will find themselves going with the general current of what they have so long been familiar with. The processes and disciplines of scholarship covering the centuries, drawn from distant and untraceable sources, now gives English readers a *Bible* in their own tongue in which even a changed syllable has meant incredible labor, and one might imagine that the very paper upon which it is printed would be hallowed and here and there made crimson with the life blood of the priests, apostles, prophets, martyrs, and saints who were themselves words of life.

* * *

The editor has amongst other changes, and for reasons which do not particularly concern the reader of the *Quarterly,* exchanged the overtones of the ocean for the overtones of one of the most highly specialized industrial regions in these United States. Day and night the audible vibrations of making steel and doing things with steel for every conceivable purpose fill the air. The parallels between industry broadcasting its processes and the sound of the surf on distant sandy beaches are near enough to note, though there are exceptions. Part of them depend upon how well one sleeps, part of them on the sleeper's imaginations.

The blameless rote of the ocean has so much behind it; all the movements of the winds, the even flow of the tides, the pulse beat of elemental forces, as though one held a stethoscope over a cosmic heart. This rote of Bethlehem Steel has behind it an almost cosmic industrial force. It registers the tides of industry, the force of a nation, the mutations of war and peace. If one could put a stethoscope over the heart of steel, these are what he would hear. They possess unlimited strength but for reasons needing no comment, they possess no peace and yet, one supposes, the overtones should be part of a gratefully heard rhythm—if only one could get the conflicts out of them.

Well, the poets, the musicians, and the moralists try to do what they can to catch and interpret the overtones of labor. The Latin poets made grateful and soothing music out of the overtones of their bees but they never heard a trip hammer. Our English and American poets have made a happy music out of the overtones of rural labor. The dissonances of contemporaneous symphonies which try to make music out of Bethlehem Steel are not so good. There must be something they have not yet heard.

The Dictionary says, quite technically, that an overtone is a tone necessary to fill out the fundamental and make a complete harmony. It is a useful rhetorical term and may mean about what the reader understands it to mean. Perhaps it means the music which music makes itself. At any rate, we live with overtones of one sort or another—something beyond what we know we are hearing. These fill the backgrounds of life. We interpret them as we can, fill them with what is needed to make the incomplete complete. They are one thing for the artist, another for the musician, another for the poet, and so on and on. Religion is more than anything else and, finally, the interpretation of the overtones of life. Much of our peace, our happiness, and even our power depends upon the overtones we hear.

This the editor trusts will be read before Thanksgiving. If and as it is read, remember that Thanksgiving is also the overtone of the love and mercy of God.

Requirements and General Conditions Concerning the Initial Commissioning and Appointment of Chaplains in the Armed Forces of the United States of America. (As of October 1952)

THE REV. FRED S. BUSCHMEYER
Director of the Department of the Ministry

Between our Reserve chaplains available for recall to active duty and our relatively few requests for original commissions, we have met our fair share of the need for chaplains up to the present date. But between now and January 1, 1953, we need five new chaplains for the Army as a matter of actual quota. With the number of Congregational Christian Reserve chaplains rotating out of the Air Force this fall and winter, we need another five for this branch of the Armed Forces. The Navy is still recalling Reserve chaplains, though of course, if they had more new chaplains, these men who have served before would not have to do this second tour of duty within ten years time.

In other words, the need for new chaplains from our fellowship at the present time is not only very real but *urgent.* In line with our denominational policy of operating as a voluntary free fellowship, these needs, requirements and general conditions are set before you for your own thoughtful consideration and response.

A. REQUIREMENTS

1. *Citizenship.* Each applicant must be a citizen of the United States. Applicants who are not citizens of the United States by birth must provide evidence of citizenship. In the case of United States citizenship by naturalization, this may be in the form of certification by any military officer, notary public, or other person authorized by law to administer oath.

2. *Age.*

Air Force	*Army*	*Navy*
Under 36	Under 38 (For Reserve and immediate call to active duty) Under 33 (For Reserve only)	Under 39

3. *Civilian Experience.* Each applicant must be actively engaged in the full-time pursuit of his religious vocation.

4. *Ecclesiastical Endorsement.* Each applicant must be regularly ordained, duly accredited by, and in good standing with a religious denomination or organization holding an apportionment of chaplains in accordance with the needs of the service.

5. *Educational Qualifications.* Each applicant must possess:
   a. A minimum of 120 semester hours credit of undergraduate study performed in a recognized college.
   b. A minimum of 90 semester hours credit of graduate study performed in a recognized theological school.

6. *Physical Examination.* Each applicant must be found physically qualified for general service.

B. COMMISSION STATUS

In both the Air Force and the Army, original commissions are granted in the rank of First Lieutenant. In the Navy an original commission is granted in the rank of Lieutenant Junior Grade except

for the fact that at the present time a few men between the ages of 35 and 39 who have had superior training and experience may be granted commissions in the rank of Lieutenant Senior Grade.

C. PAY AND ALLOWANCES

The pay and allowance scale as currently given by the Air Force is as follows:

1. Salary of First Lieutenant (or in Navy, Lieut. Jr. Grade).....$259.36
2. Rental Allowance of First Lieutenant—married 94.05
3. Rental Allowance of First Lieutenant—single 76.95
4. Subsistence for all Officers.... 47.88
5. Uniform Allowance (one time only) 250.00

The rental allowance is applicable only when government quarters are not furnished.

The scale for the Army and the Navy is substantially, if not exactly, the same.

D. ACTIVE MILITARY SERVICE

1. Whereas no commitments can be made, present indications are that a large force of Reserve chaplains will be required in the Armed Forces for many years to come.

2. All newly commissioned chaplains ordered to active duty will be placed on the overseas roster along with all other chaplains.

3. Under present regulations, chaplains appointed in the Air Force Reserve are ordered to active military service in a voluntary indefinite status concurrently with appointment. After a minimum of ninety days' active military service they have the privilege of requesting release from active military service. Release will depend on military requirements but will, under current authority, be not later than twenty-one months after date of request.

4. Movement of dependents is authorized at government expense on all permanent changes of station. While dependents are authorized to accompany or follow their sponsors on most permanent changes of station, military requirements and practical considerations sometimes preclude this possibility, especially in overseas locations.

Any Congregational Christian minister interested in learning more about service in the chaplaincy of the Armed Forces should write either to the Chief of Chaplains Office of the particular branch of the service concerned in Washington, D. C., or to the Department of the Ministry, 287 Fourth Avenue, New York 10, New York.

Sanctuary

The Rev. Robert W. Lewis, Ferndale, Calif.

In reverence, head
Bowed—I shrunk small
In the aisle of that redwood temple
With its thousand spires tapering tall!

Shafts of soft ecru
Shimmering in a blue mystic haze
As tho from towering stained glass windows, drew
My soul to God, filled my heart with hymns of praise!

No sound the silence broke
Than sunset's melody from the wooded temple's wall;
Nature, whispering thru the trees, her benediction spoke,
Reluctantly I turned to leave, awed I had grown so tall!

The Value of a Sense of History

Address by Dr. Frederick M. Meek, Minister of Old South Congregational Church, Boston, Massachusetts, Wednesday, October 15, 1952, at the organization meeting of the Congregational Christian Historical Society, 14 Beacon Street, Boston, Mass.

THERE are those (unhappily) who regard history and its recording, as an effort comparable to working on cadavers in a medical school, or in a mortician's establishment. From such a point of view history's face is always set toward a dead past. It is chronicled that the person or the institution or the society died—and often it was taken for granted that death had come (when usually it had not) simply because time had passed. And the matter becomes, after some such cause of death has been announced, an embalming operation and then there is still another exhibit to add to that saddest sight in the world, a row of wrinkled skin-tight mummies whose chief usefulness is satisfying a kind of morbid intellectual curiosity. And that is history at its unredeemable worst!

But history is not the science of dealing primarily with death, its chief concern is with life. And for each generation its center is not in the past but in the present—the present of each generation—and for us it is a present in which our hand has already reached out to grasp the tomorrow which as yet we have not seen. History's record helps us to explain ourselves *now* to ourselves and to others—why we are, why we are as we are, and where we are going.

History is society's testimony to the fact that the principle of the incarnation is a basic spiritual fact in all life. Robinson and Brewster and Hooker and Cotton and Edwards and Dwight and Gordon and Jefferson are not dead and embalmed by being wrapped in the faded pages of some scribe's record. Because of their deeds they are alive in you and me—but at times how feebly, because we have forgotten that from them has come much of this best in our lives. We are what we are in part because of them, because of the fact that they lived and still live. History represents the fusion of the time elements in our existence, past, present, future, in one continuous stream. And history becomes for the historian a running commentary on this ever-moving existence, a commentary given from the vantage point of some particular day and place. Therefore what happened in Plymouth and Salem and Boston and Hartford and New Haven and Saybrook and Cambridge has happened to us.

I

If any group should have a keen sense of history alive in this present century it is we Congregationalists, because we are those who in another generation broke the commonly accepted spiritual patterns of that day. And if the facts of that break and of those deeds and words are no longer meaningful for us in this present and are the source of trouble (to change the figure, like a veriform appendix), let us be cognizant of it.

In the twentieth century, because we have been neglecting the record of our history, we have been unable to explain ourselves either to ourselves or to others. And with a false conciliatory modesty which no true sense of the value of history would have endured we have allowed ourselves to be treated almost as the least common denominator. I could be specific at many points; I choose one. In Boston, which of all the great cities in America is *our* Congregational city,

we have complacently allowed others to consign summarily our ancestors to a corner in the Granary Burying Ground or to the air-conditioned archives of the Massachusetts Historical Society. But these ancestors of ours refuse to thus stay decently out of the way; they continue to walk the streets of Boston. And we do not even recognize them—and certainly the other natives do not—as they walk abroad yearning for our recognition and wanting to share their invaluable experience with us. It has come to the place where in one of Boston's public forums recently a non-Protestant spokesman said, without any contradiction in the question period, "There is no evidence of the influence of a Protestant mind on American life." Without a sense of the value of history as something that is alive now, we need to have a care lest we hear the thud of the sod on the coffin that many are attempting to build around us.

We ourselves are history, alive and walking around. But the spark of God-given originality that is in every life, and the differing circumstances of the day, make our lives, even though they incarnate the past, different even as they should be.

The religious man has a sense of the value of history that differs from that of the secular-man and the secular historian. He says that history's most profound meaning comes from the fact that the deeds of men are the area in which God himself is at work in and through the stream of existence. He says that God is always active in events, even in the midst of evil events. He says that history shows a moral ordering of the world as God has created it, and that that moral order is a structure upon which the blasphemous ambitions of power-hungry men break themselves. And neither politics nor education nor government nor the military nor economics nor subway motormen, nor policemen, nor presidents, nor grocery clerks can evade such an understanding of history.

Without history we are lost today in fear and despair. With history we have a key for understanding the present and the only basis for hope that the future will not be simply our own inadequate creation and therefore doomed to further defeat.

II

It was in an actual historical event that the Christian Church was born, and without the undergirding of actual historical documents found in our Scripture it is difficult to understand how the faith could have been propagated over the generations. When we say at times that we are the people of the Book we are saying we are the people whose faith centers in history. In both the Old and the New Testaments it is therefore natural that one of the most significant words should be "Remember." "Remember" the experience of our fathers. "Remember" what God did. And the Christian understanding of history is that what God *did* He still does. We recall the past because it is part of our present, and in it we find our greatest encouragement to move toward the yet unrecorded tomorrow.

The Christian view of history saves us from imagining that the passage of time carries us irresistibly to a pinnacle from which we can look down with superiority upon all those whose lives were lived in a preceding period. We Christians are not ashamed to look back to an Event in the past (the incarnation in Christ) and find in that Event an absolute standard. We are delivered from any patronizing of the fathers simply because they are "the fathers."

Thus history properly understood puts existence into perspective and the present never "rides herd" upon the past. History properly understood humbles us and wipes out our personal pride in external achievements which are ours simply because of differing circumstances; while at the same time we recognize that the highest qualities of life were and are quite independent of that

place in time where the record of those lives happened to be made.

History as an accurate recording of events should prevent us from confusing what at a later date we think *must* have happened, with what *actually* happened. Thus history at its accurate best is our chief safeguard against a re-interpretation of the past by those who would manipulate the present. Thus we are defended against the Roman assumption that convenient tradition can be used to correct facts; and against the Protestant and the secular expedient who would assume that he now knows better what the man in the past meant and said than did the man who spoke the word and did the deed.

Therefore as someone wrote recently in the Christian World, "Let's hoard our history," and at least let us cease selling its records for waste paper. These documents are warm with the life blood of those who would give us of their best. And how we need it! And when we contemplate the formation of an historical society we are, if nothing else, mending our manners and according the gesture of gracious Christian hospitality to our best friends.

Apostle of Human Dignity

Another Glimpse at Some Ageless Techniques of Great Preaching

The Rev. Wallace Winchell
Royal Oak, Mich.

THE legacy left by William Ellery Channing (1780-1842 A.D.) still makes us rich. All his preaching remains a clear sane cry, not of freedom only, but of venturing faith. From dusty bondage in the outer and inner worlds, his sermons gave release. They still help to liberate any who read them today. War, slavery, economic exploitation—such old fetters as these Channing sought to break. Blow after blow the effectual strokes fell, and a few rusty, ancient links snapped under the impact of Channing's weighty argument. Other liberators, of course, were at work in his generation, helping to loose the chains—Henry David Thoreau, Ralph Waldo Emerson, Wendell Phillips. Nor is the task of winning freedom in the outer world yet accomplished. The process is long as Time and hard as human apathy, perversity, and resistance to change. But Channing's views, fresh and unexhausted, have bearing on today's social problems.

As to the inner world of intellectual and religious values—there his inspired utterance winged men's minds for venturing flight. More than a century removed from this free-thoughted prophet of humanity, the sensitive reader of his life and words is still lifted by them. And all that is generous and wise in contemporary theology, all that adds to the stature of human dignity, all that helps men to ascend—all these feel the touch of his influence.

A Portrait in Miniature

Born in a minister's home, this minister of ministers grew up as a boy within the sound of the Atlantic surf at Newport, R. I. Fifty years later he paid tribute to the influence of the seaside on his growing religious consciousness: "There I lifted up my voice in praise amidst the tempest. There, softened by beauty, I poured out my thanksgiving and contrite confessions. There, in reverential sympathy with the mighty

power around me, I became conscious of power within. There struggling thoughts and emotions broke forth, as if moved . . . by nature's eloquence of the winds and waves. There began a happiness surpassing all worldly pleasures, all gifts of fortune—the happiness of communing with the works of God."

Nourished by the culture and religious insight of a family which preserved "amid the gloomy Calvinism" of much of New England a spirit hopeful and liberal, young Channing received broad classical training at Harvard College, Cambridge, Mass., where he "studied elocution and rhetoric as an art." The principles of rhetoric as set forth by Longinus, Watts, Sheridan were part of his curriculum. Other dynamic influences were affecting his development as an orator and Christian preacher. His father, who had died when William was but thirteen, had sat under the instruction of the great pre-Revolutionary rhetorician, the Rev. John Witherspoon, at Princeton. This was a significant family memory. In his Harvard days, young Channing also participated in a Speaking Club whose members "declaimed in rotation, while each, after his performance, stood aside to hear the remarks "which any of his brethren might think proper to offer." At the time of his graduation, the highest honor of all, the Commencement oration, was assigned to him.

I

Ordained June 1, 1803, as a minister in the Congregational faith and order, William Ellery Channing entered into a pastorate lasting till his death October 2, 1842. In this one field of lifelong labor—the Federal Street Society in Boston, Mass.—he rose into world fame and his ministry overflowed into all the currents of thought, into all the trends and tides of his time. He became the spiritual leader of that movement born as a protest against the extremes of orthodoxy; and though his preaching organized and solidified Unitarian Christianity, he disavowed all sectarianism. Nevertheless the congregations and ministers of that persuasion found in him a spokesman and a father, and do so down to this day. Yet his views have enlarged the borders of religious thinking for men and women of every persuasion.

What is the source of Channing's power? That is the purpose of our present inquiry—to find answers to this question. A clue may be traced in his own description of true eloquence, for it is the stature of his eloquence which gave majesty to his leadership in the moral, religious, and civic spheres.

II

"There is a true eloquence, which you cannot too much honor, and it is characterized chiefly by this mark: it calls into vigorous exercise both the understanding and the heart of the hearer. It has no design upon men's minds, does not desire to bear them away as by a torrent, does not hurry them to rash conclusions, does not appeal to prejudices, but treats the understanding fairly, generously, invites it to weigh proofs, and aims to inspire it with a supreme love of truth. This is the highest characteristic of genuine eloquence, that it gives tone and energy to the hearer's mind, gives him a consciousness of his own powers, and enables him to act from his own will and from his own judgment."

The loquacity which plays upon men's fears or whips a nation towards destructive ends may seem to have more command over the human will. But if William James was correct in his concept of the quiet molecular influences that move from individual to individual through all the capillaries of the world as the true forces of history, then it is the eloquence of a Channing which deserves our analysis — resting back as it does upon moral suasion and the responsiveness of human nature to an appeal to its own divine dignity.

III

True Eloquence

Mark Channing's statement on the highest characteristic of true eloquence—

> *that it gives tone and energy to the hearer's mind.*

His own work illustrates this point in the memorable qualities of the *style* of his preaching. A contemporary of the Boston preacher, Richard Whately, Archbishop of the Church of Ireland and most distinguished rhetorician of the day, drawing from the deep wells of classical tradition, outlined a threefold standard for preaching style. Using Whately's standard much as one might pick up some good old yardstick which had disciplined many generations, its inch-marks still legible and accurate, let us measure William Ellery Channing's sermons from the aspect of style.

Perspicuity or clearness is the first requisite of style. A minister addresses a mixed congregation containing many diversities of mind and outlook. You can neither be too brief nor too prolific. Even as the stomach requires bulk, such as vegetables, greens, and bread for humankind and hay and corn for horses, so unphilosophical minds require expansive treatment of a religious or moral truth. In one passage in a sermon on "Likeness to God," Channing apologizes for his brevity in dealing with the thought that likeness to God is the only preparation for "the enjoyment of the universe." Nevertheless his brevity in this instance puts to shame the poverty of phrasing and sparsity of development in much current preaching. Reflect on his expansion of this one thought:

> "In proportion as we approach and resemble the mind of God, we are brought into harmony with the creation; for, in that proportion, we possess the principles from which the universe sprung; we carry within ourselves the perfections, of which its beauty, magnificence, order, benevolent adaptations, and boundless purposes, are the results and manifestations."

He calls creation "a birth and shining forth of the Divine Mind, a work through which his spirit breathes." In proportion as we receive God's spirit, we carry within ourselves the explanation of what we see. "We discern more and more of God in everything, from the frail flower to the everlasting stars." Surely, here is food, given in sufficient bulk, to satisfy the spiritual and aesthetic need of the humblest hearer. You find a rich abundance in Channing but the words are never words for words' sake only. Each one counts. The meaning is always clear.

IV

Repetition to impress an argument, not dull repetition, but varied stating of the same truth—this, too, is part of perspicuity. Channing's sermon on "The Great Purpose of Christianity" shows his use of this method:

> "The great purpose of Christianity to unfold and strengthen and lift up the mind, has been perpetually thrown out of sight. In truth, this purpose has been more than overlooked. It has been reversed. The very religion given to exalt human nature has been used to make it abject. The very religion which was given to create a generous hope, has been made an instrument of servile and torturing fear. The very religion which came from God's goodness to enlarge the human soul with a kindred goodness, has been employed to narrow it to a sect, to rear the Inquisition, and to kindle fires for the martyr. The very religion given to make the understanding and conscience free, has, by a criminal perversion, served to break them into subjection to priests, ministers, and human creeds."

Other elements of Channing's style that serve to make what he is saying

clear are the use of Anglo-Saxon words and the carving of graceful, unambiguous sentences. Note the number of simple words in the following as the preacher elucidates the positive side of his proposition in this same sermon:

"Christianity . . . has another aim; and as far as it is understood, it puts forth another power. God sent it from heaven; Christ sealed it with his blood, that it might give force of thought and purpose to the human mind, might free it from all fear, but the fear of wrong-doing, might make it free of its fellow-beings, might break from it every outward and inward chain. . . . Receive Christianity as given to raise you in the scale of spiritual being. Expect from it no good, any farther than it gives strength and worth to your characters. Think not, as some seem to think, that Christ has a higher gift than purity to bestow, even pardon to the sinner. He does bring pardon. But once separate the idea of pardon from purity; once imagine that forgiveness is possible to him who does not forsake sin; once make it an exemption from outward punishment, and not the admission of the reformed mind to favor and communion with God; and the doctrine of pardon becomes your peril . . .

"Expect no good from Christ, any farther than you are exalted by his character and teaching. . . . The human soul is his kingdom. There he gains his victories, there rears his temples, there lavishes his treasures."

V

Energy is a second requisite of style according to Whately. Channing attains an energetic style by his use of the concrete rather than the abstract. In grappling with some great social wrong, a preacher can arouse conscience only by the concrete, as in one of Channing's remarkable sermons on war:

"Bloodshed is the staple of history, and men have been butchered and countries ravaged, as if the human frame had been constructed with such exquisite skill only to be mangled, and the earth covered with fertility only to attract the spoiler. . . . The distorted features, writhing frames, and shrieks of the wounded and dying—these are not the chief horrors of war: they sink into unimportance compared with the infernal passions which work their woe."

Inexperienced preachers dwell on the virtues and vices, on religion and irreligion in general terms, but an immortal like Channing nails down every point with a specific instance, or a series of specific instances. The effect produced takes on the nature of a Kodacolor print, glowing and real as life. Verbal imagery is bright and suggestive because the content is rich with figures drawn from human experience. To lack "tropes" makes a sermon fade faster than a photographer's proof exposed to daylight. Even the outline grows vague.

"Tropes," words or expressions used in a sense different from their usual signification or used figuratively for emphasis, abound in Channing's sermons and addresses. Take a few illustrations. Of Napoleon he said:

"To astonish as well as to sway by his energies became the great aim of his life. Henceforth to rule was not enough for Bonaparte. He wanted to amaze, to dazzle, to overpower men's souls by striking, bold, magnificent, and unanticipated results. . . . He wanted to reign through terror and awe, by the grandeur and terror of his name—by displays of power which would rivet on him every eye, and make him the theme of every tongue. Power was to be gazed at as well as felt . . . which should shake old thrones as an earthquake and by the suddenness of its new creations, should awaken something of the submissive wonder which miraculous agency inspires."

Part of the spell of fascination which this passage throws over the hearer may be attributed to Channing's conscious or unconscious use of onomotopaeia, the selecting of words with large vowel sounds and words that carry in themselves a bold magnificence — "amaze," "dazzle," "shake old thrones as an earthquake." An analogical metaphor appears in "displays of power which would rivet on him every eye." Although through much use "rivet" associated with the eye has become almost a cliche in our time, how excellent it is in the above setting!

Typical of the metaphorical adeptness in his style is a line from his sermon on "Unitarian Christianity": "If religion be the shipwreck of understanding, we cannot keep too far from it."

VI

The energy of Channing's style, however, springs mainly from his use of magnificent periods, everyone a product of that "force of thought" which he himself felt to be the true source of grandeur of character. Like an architect who plans a church, not simply for utilitarian ends, but to elevate men by placing a soaring spire here, a rainbow-lighted transept there, the thoughtful preacher will shape the cathedral of his speech to make men aspire. Grandeur of a sermon issuing in growth toward grandeur of character rests back not only on sublimity of religious and moral concept, but in the effective saying of the concept. In these days of stream-lined journalism when our "sweet English tongue" is chopped up into racy bits, one needs to remember that there are values we have passed by. "We delight in long sentences in which a great truth, instead of being broken up into numerous periods, is spread out in full proportions—is irradiated with variety of illustration and imagery, is set forth in a splendid affluence of language, and flows, like a full stream, with a majestic harmony which fills at once the ear and the soul. . . . Such sentences are worthy and noble manifestations of a great and far-looking mind—which grasps at once vast fields of thought, just as the natural eye takes in at a moment wide prospects of grandeur and beauty." So declared Channing, and his own work is the best illustration of what he believed. Certainly full proportions are spread out in such a passage as the following in which he describes poetry:

> "It reveals to us the loveliness of nature, brings back the freshness of early feeling, revives the relish of simple pleasures, keeps unquenched the enthusiasm which warmed the springtime of our being, refines youthful love, strengthens our interest in human nature by vivid delineations of the tenderest and loftiest feelings, spreads our sympathies over all classes of society, knits us by new ties to universal being—and by the brightness of its prophetic vision, helps faith to lay hold on future life."

When Channing moves from the literary and civic to the burning cause of setting men's minds and souls free, his sentences mount in their urgency toward that full expression which only the well-formed period can give. In pleading for self-culture among the masses of men, he laments that men look everywhere but into themselves:

> "To most men their own spirits are shadowy, unreal, compared with what is outward. When they happen to cast a glance inward, they see there only a dark, vague chaos. They distinguish perhaps some violent passion, which has driven them to injurious excess; but their highest powers hardly attract a thought; and thus multitudes live and die as truly strangers to themselves, as to countries of which they have heard the name, but which human foot has never trodden."

VII

Other means of producing energy, according to Whately, include such tech-

niques as *antithesis* and *interrogation.* As an example of antithesis, or the balancing of opposites, whether in word, clause, or sentence, his sermon on "The Church" contrasts true worship with display:

> "To myself the most effectual church is that in which I see the signs of Christian affection in those around me, in which warm hearts are beating on every side, in which a deep stillness speaks of the absorbed soul, in which I recognize fellow-beings who in common life have impressed me with their piety. One look from a beaming countenance, one tone in singing from a deeply moved heart, perhaps aids me more than the sermon. . . . It is not with the voice alone that man communicates with man. Nothing is so eloquent as the deep silence of a crowd. . . . How contagious is holy feeling! On the other hand, how freezing, how palsying, is the gathering of a multitude who feel nothing. . . . What is it to me that a costly temple is set apart, by ever so many rites, for God's service, that priests who trace their lineage to apostles have consecrated it, if I find it thronged by the worldly and the undevout? This is no church to me. I go to meet, not human bodies, but souls; and if I find them in an upper room like that where the first disciples met, or in a shed, or in a street, there I find a church. There is the true altar, the sweet incense, the accepted priest. These all I find in sanctified souls."

The use of interrogation or the rhetorical question, as used by Channing serves to direct attention to the most important points.

> "Has God man's passion for ruling, man's thirst for applause, man's desire to have his name shouted by the crowds? Could acclamations of the universe, though consecrated in one burst of praise, give our Creator a new or brighter consciousness of his own majesty and goodness? . . . What he (God) desires is not our subjection, but our excellence. . . . It could give him no pleasure to have his footstool worn by the knees of infinite hosts. It is to make us his children in the highest sense of the word, to make us more and more the partakers of his own nature, not to multiply slaves, that he hath sent his Son to make himself known."

Elegance is named by Whately as the third requisite of style. On the surface, this may seem a fastidious distinction, and so it would be were one to succumb to a euphuistic view of oratorical style. In Channing, the coin of each word rings like a genuine silver dollar. Rather than to "say something" for the sake of saying, he always has something great to say —about the nature of God and man, about the romance of the commonplace, about the desperate battle men face in the moral sphere. The elegance he demonstrates is the child of profound energy of thought, feeling, and conscience. It is the fresh elegance of the dewy morning: not the silken elegance of the drawing room. Nature, not fashion, dictates the terms of great art—preaching as well as sculpture, poetry, painting.

VIII

Channing's Sermons Seen In Perspective

To catch the reach and sweep, horizon beyond horizon, of the limitless views William Ellery Channing opened up to theological circles, as well as the Christian Church in general, one need only glance at the themes he selected. Here are a few: "The Great Purpose of Christianity," "Likeness to God," "Self-Denial," "Daily Prayer," "Importance of Religion to Society," "Honor Due To All Men," "Spiritual Freedom." In all these sermons, the central constellations of his religious philosophy shine undimmed.

Channing's definition of true eloquence included this characteristic:

> *that it gives the hearer a consciousness of his own powers, and enables him to act from his own will and from his own judgment.*

An undiscourageable faith in man is evident in all Channing's sermons. But this faith is not naiveté. He grapples with the iron facts. He sees the perversity that rolls by in drunkenness, in violation of human rights for gain, in age-old social wrongs, but to him they are only mists that hide the mountain. Serene heights in human nature wait to be revealed.

Of those who object to his talking of "the godlike capacity of human nature," he asks:

> "Is it only in dreams that beauty and loveliness have beamed on me from the human countenance, that I have heard tones of kindness, which have thrilled through my heart, that I have found sympathy in suffering, and a sacred joy in friendship? Are all the great and good men of past ages only dreams? . . . Are the great deeds of history, the discoveries of philosophy, the creations of genius, only visions? . . . I see the marks of God in the heavens and earth, but how much more in a liberal intellect, in magnanimity, in unconquerable rectitude, in a philanthropy which forgives every wrong, and which never despairs of the cause of Christ and human virtue."[1]

Since these things are true, it naturally follows that our chief business is the cultivation of these divine natures. Happiness and salvation are to be won through struggle with inward and outward foes to the attainment of moral victory. Religion and joy are one, and they partake of disinterested sacrifices, wide-spread love and boundless hope, and "thoughts that wander through eternity."

IX

A separate inquiry would be required to deal with his controversies, theological, economic, abolitionist, territorial, but it may here be stated that as he joined in controversies, he was led always by a profound reverence for God's righteousness and man's dignity. The weapons of his warfare were fashioned in the same armory as those of Savanarola, Washington Gladden, and others who have stood against principalities, against powers, against "the rulers of the darkness of this world." These bright arms are effective, not only because they have been hammered out on the anvil of prayer and suffering, touched by the fires of aspiration and deathless exaltation, but because they have also been sharpened on the rhetorical skills that have stood the test of ages.

Channing's Attitude Toward the Ministry

The character of the minister is the first condition of the most useful church, Channing believed. But as a Congregationalist he agreed with Milton that each believer should have the authority to speak, "or prophesy, or teach, or exhort, according to his gifts." Nevertheless, the modern world is better served by a full-time, educated ministry. No vocation is so privileged, for the minister's task is the elevation of character; and to Channing, this was life's highest end.

Beneficiaries of a Liberal Legacy

Both from the standpoint of technique and religious content, ministers of today share a generous inheritance from William Ellery Channing. Judged by the best standards of his day or any day, his preaching and example bequeath us a wealth of invincible wisdom.

Counseling Opportunities in the Chaplaincy

Chaplain James B. Allen

Delivered to the Division Chaplains of the Third Infantry Division in Korea, Oct. 30, 1951

THE work of the chaplain in a combat division is not unlike that of a civilian clergyman. Just as the mission of the minister, priest and rabbi entails preaching, administration of the sacraments and visitation, so the work of the chaplain is diversified to include the roles of prophet, priest and pastor. Perhaps the most obvious role is that of prophet where the chaplain presents the word of God in the conduct of religious services. The good news of God's revelation of Himself to mankind is the substance of the message and the services provide the means whereby men can be confronted with the fact of God working in the life of men and nations. To say that the success of the chaplain's work is contingent upon his effectiveness as a Prophet of God would be to distort the totality of the chaplain's activity by singling out one function to the neglect of others. In the conduct of religious services the chaplain can make himself known to the men of his command but unless the activity of the chaplain moves out from behind the pulpit to the places where men labor and live, his work remains incomplete and probably ineffective.

I

In his role as a priest of the church the chaplain is called upon to provide religious ministration through the sacraments. Chaplains in the service come from varigated backgrounds, both of denomination and religious communion. While the chaplain is free to exercise his own good judgment in the administration of the sacraments, according to the rules of his own church or denomination, it is the responsibility of the chaplain in every instance to provide complete religious ministration to the men of his command, either by himself or through an arrangement with another chaplain. The function of the chaplain as a Priest is a responsibility not to be neglected.

The role of the chaplain as a Pastor is historically and traditionally sound. Within the religion of Judaism wise men were accorded a role as counselors whose responsibility were for the care and healing of souls. Christianity endorsed such a concept and sought to enhance mental health through visitation and counseling by religious leaders. The history of the cure of souls is too extensive to be discussed at this time but for those who would like to pursue the subject further I should recommend the reading of Dr. John T. McNeil's book of the same title, "The History of the Cure of Souls."

The Gospel record tells us of the work of the Master while he was here on earth. Although there are instances where Jesus preached to great crowds, as in his sermon on the mount, the major activity of the Man of Galilee was with individuals. Jesus was a counselor and common place contacts with individuals provided opportunity for his healing ministry. The story of the woman at the well, the visitation of the rich young man in the night, the meeting with Nicodemus, and the instance of the thief on the cross are only a few of the examples of Christ's ministry to individuals. The words of the 11th chapter of the Gospel of St. Matthew express the tenor and tone of Christ's counsel: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And again in the 14th chapter of St. John: "Verily I say unto you, In me ye shall find rest for your souls." He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

As chaplains we find our inspiration and motivation for our work as counselors in the ministry of the Lord Himself.

The work of the chaplain as a counselor involves his relationship to men as individuals. The function of counseling may be said to be two-fold; in one sense we are engaged in giving advice to those who lack information. Many of the men who seek out the chaplain need only direction and guidance for they have already decided upon a course of action to be followed. In the maze of Army organization they become confused and they need assistance to achieve the goal for which they seek. John Smith has been told by a buddy that all men who were in Korea on January 1, 1950 are eligible to be returned to the States on rotation. John Smith calls upon his chaplain. The chaplain in this instance need only to explain the army plan of rotation, and perhaps consult the adjutant regarding recent official directives. In this particular case, the man should have consulted his 1st Sergeant or an administrative officer, but he sought out the chaplain instead. The chaplain's function is primarily, in this instance, that of an officer giving information and advice. Unfortunately, the particular role of the chaplain is not always understood, either by men or officers, so that many interviews which come to the office of the chaplain could better be handled by company personnel. However, the chaplain has gained a counseling opportunity even when the need was not apparent; the chaplain has befriended the soldier and the man may come again to see the chaplain when a problem of adjustment arises. In certain circumstances the chaplain can use these interviews constructively in his work by tactful observation and questioning.

II

The chaplain is most effective, however, not as an advice-giver but as a problem detector who helps men solve their own personal problems of adjustment. It is in this second sense, where, as pastor and counselor, real values can be realized. Social work has been defined as the art of helping people out of trouble. As long as social work remains an art of giving assistance like "Lady Bountiful" it falls far short of the good of helpful assistance. The work of the counselor is not to superimpose a course of action on another or to make decisions for others; he is to be a medium by which a man can be made to face-up to his own life. Dr. Russell Dicks as successful religious counselor and chaplain at Duke University, defines counseling as the art of listening. Through listening we come to know the problem as the man experiences it. As the man talks, he experiences relief through the ventilation or catharis of his problem. The man is allowed to express the conflict and frustration with which he is struggling and through sympathetic acceptance and understanding he discovers the resources and forces within himself by which the problem can be solved.

We can only suggest the technique of counseling in this brief period but, it is important to understand the distinction between giving advice and helping men solve their problems in an atmosphere of responsive listening.

Let us now consider counseling situations in the chaplaincy in the light of what we have described as opportunities in helping men solve their problems.

III

The first opportunity which presents itself is in our dealing with men who suffer emotional anxiety. Many of the problems which men face with the chaplain fall under this heading. For a man who has achieved status in a civilian community as a husband, father, homemaker, provider, workman and citizen, to be drafted into the service creates problems both for himself and for his family. Most men find military life strange and confining. The freedom of civilian life has been forfeited to regi-

mentation and the discipline of military service. Prior to his entrance upon active duty the man was able to choose his friends and his environment but now he must learn to live with other men who come from varigated backgrounds and communities as well as from diverse religious, racial, and cultural groupings. Feelings of hostility, prejudice and persecution, which may have remained dormant in a civilian environment, become more pronounced as men are thrown together in close living conditions.

If the man is overly emotional or psychologically immature, soon he will be beating on the chaplain's door for sympathy or confirmation of injustice. The fact that the man sought out the chaplain is an indication that he feels the chaplain can help him. Moral or spiritual pallatives will be of little use and may even be harmful if they tend to solidify his present feelings. The chaplain has an excellent opportunity to exercise his talents as a counselor, by helping the man understand his true feelings rather than the outward circumstances which provoked the problem. To distinguish between symptoms and causes is the difficult task of the chaplain counselor. The fact is true that it is not that which happens to us that determines our mental health but rather the attitudes and feelings we develop towards that which happens. An outward circumstance may be the spark, which sets off the emotional fire but the attitudes and feelings which were nurtured through the years are the real causes of the conflagration. In dealing with emotional anxiety the chaplain's concern must search beneath the surface appearances to the inner core of the man himself.

In a combat area additional strain is placed upon the man for he is now not only separated from his family and his loved ones, but he also faces danger or even death itself. It is not an uncommon experience for a man to seek out the chaplain because he is afraid. I think all of us would agree that the number of interviews we have in our units is in direct proportion to the proximity of the units to the front line. The men who develop neurotic symptoms and come to the chaplain for counsel are men who are in positions of danger and increased responsibility. When a unit is in a reserve position our work load of counseling is light. When the unit moves forward our work increases.

Fear is a state of emotional anxiety brought about by real or imaginary circumstances. The moral reaction in the face of danger is an attempt to escape from the potential source of the discomfort. Certain chemical changes occur within the body as a natural reaction; there is an increase in the rate of blood circulation and a tensing of the muscles to prepare the body for emergency action. Dizziness, heart palpitation, increased perspiration are all bodily symptoms of emotional anxiety. Our concern as chaplain-counselors is not however primarily physiological; we are not medical practitioners; our major concern is with attitudes and feelings which men develop in the face of danger. Combat fatigue is said to occur when the desire for self-preservation comes into conflict with the will to perform duty. Self-preservation is the first law of human nature but through training and discipline a soldier had been taught to regard obedience to duty as the most desirable form of responsive action.

IV

It can be readily observed that we are dealing with a conflict of values and the rehabilitation of those suffering from emotional anxiety due to fear will be greatly aided by a reorientation and redirection of thought patterns. Where conditions warrant, referral should be made to medical and psychiatric experts for treatment but the chaplain has a legitimate role in the rehabilitation of patients because of his training. Religious experience is an important factor in the motivation and conservation of human values.

Contemporary thinking in the field of mental health is coming to recognize the place of religion in the life of man. Any psychosomatic treatment which fails to take into account the religious background of the individual neglects a source of help and potential strength which is available through the work of the chaplain as a counselor.

Another counseling opportunity which the chaplain encounters is in his dealing with men who are suffering from guilt complexes. As the Apostle Paul stated so vividly in his Epistle to the Romans: "The good that I would, I do not; the evil which I would not, I do — O wretched man that I am, who shall deliver me from the body of this death?" The men who call upon us for aid and assistance are men who are struggling within themselves to rid their minds and spirits of the burden of guilt which comes from wrong doing. R & R in Japan and three day rest periods at the I Corps Rest Center in Seoul afford opportunities for men in combat areas to rest and relax away from the din and noise of booming guns. However such excursions to rear areas also provide opportunity for men to get into trouble for the temptation to waywardness is increased in an atmosphere of fun and frivolity. It is not our intention to inquire into the psychology of immorality, interesting though that might be; our concern is with the treatment of consequences which result from immoral acts.

In passing, mention should be made of a counseling opportunity with men who are about to go on R & R. In some units the chaplain talks with the group and restates moral principles which may have been forgotten. The program of Character Guidance might well provide an opportunity for preventive treatment before the problem arises.

V

In counseling men who suffer the guilt and shame of moral delinquency the fact of God's forgiving love to those who confess their sins should be the dominant note. Little can be accomplished by moral judgments and even less by an attitude of condemnation. These sick souls need the salve of sympathetic understanding and they, in turn, desire an opportunity to confess their failures and receive cleansing from their sins.

Historically the church has been a medium for confession and probably no person is better qualified than the chaplain to hear confession and give reassurance of God's forgiving love. The techniques we employ in counseling men in moral dilemmas will differ according to customs of our respective churches but the necessity for counseling service in such a situation is our moral responsibility and our glorious opportunity.

Another aspect of the work of the chaplain in a combat division is his relationship to the sick and the wounded. Here we have an opportunity to give comfort and solace to those who suffer, in our periodic visitations to aid stations and collecting companies. It has already been suggested that men who suffer physical incapacities from sickness or enemy action also suffer mental and spiritual anguish concerning themselves and those at home. There is a temptation to regard this portion of our work as perfunctory and routine but it need not be and certainly should not be. The man who has been wounded has made a great sacrifice in the face of danger. He deserves our commendations and recognition; (the Purple Heart is a mark of heroic service). The practice of distributing good religious literature is in keeping with good counseling techniques, as it provides a means of release and escape from undue worrying for the patient, while in addition spiritual help and strength can be imparted by the message.

Only a brief comment can be made upon a related opportunity for counseling; namely, to men who are dying or the ministry to the dead. At time of death most men want to have a chaplain of their faith present whether or not

they are enthusiastically religious during their life-time. The chaplain is often surrounded by friends of the dying man who, too, should be included in his words of counsel. Here is an opportunity for loving service to one about to depart this life or to one who has already died. Prayer in its most sincere and uplifting form is a must, expressing thanksgiving, confession (petition) and dedication. Those who *observe* the ministry to the dying and the dead can be strengthened and comforted by the recognition of the opportunity for group therapy by the chaplain.

The chaplain's responsibility for counseling to the dead should reach out to the family of the deceased as well. Here the chaplain encounters another opportunity for counseling through correspondence which may alleviate the problems of grief and sorrow in the home. Letters of condolence, within regulations prescribed, should be the work of the chaplain regardless of other letters which may be written by commanders. No aspect of service to the dead should be neglected either to the man or to his immediate family.

No survey of counseling opportunities in the chaplaincy would be complete without some mention of the greatest opportunity which comes to us: to counsel the counselor. The declaration, "Physician, heal thyself" is a moral obligation. We do well to prepare ourselves for our high calling.

VI

Each man, with the guidance of the tradition and patterns of his own church will devise his own program. But surely every program will include at least four disciplines.

1. There will be a discipline of soul-scrutiny. It will not be necessary to engage in morbid introspection—the digging up of moral corpses or spiritual failures of the past; soul scrutiny is the technique of soul searching and conscience testing. The Psalmist proved us with the formula: "Search me O God, and know my heart. Try me and know my thoughts. See if there be an evil way in me and lead me in the way everlasting."

2. There will be a discipline of quietness. The chaplain's activities and service are so demanding that little time is left for periods of quietness. Yet, just as the body needs relaxation to maintain its vigor, so the soul needs refreshment in quiet moments to maintain its vitality. The chaplain needs to go apart to hear the still small voice whisper, "Be still and know that I am God."

3. There will be a discipline of devotional reading. The chaplain will read the devotional literature of his own church but he should also expose himself to the spiritual literature of all ages. The reading of the Scriptures will be required reading, but the vast treasures of the mystics and the saints should not be overlooked. The chaplain should read books for intellectual expansion; some for mere recreation and relaxation but the most important books should be those for the cultivation of the soul.

4. There will be the discipline of prayer. Some churches have prescribed daily discipline of prayer for their clergy, other churches allow the chaplain great freedom in developing his own life of prayer. Whatever procedure is established there can be no neglect of the power of prayer. No careless, routine or half-hearted approach will do; only by hungering and thirsting after righteousness, only by yearning to know and to do the will of God only by meeting God at appointed times and places and by living in constant communion with him will the chaplain be a fit channel for the transmission of his grace.

The story is told of a Scottish minister calling on a highland family. When the minister approached the cottage he knocked on the door. The lady of the

house answered. Lifting his hat he inquired: "Does God live here?" The woman was astonished and embarrassed. She called her husband and reported: The minister just called and asked a most unusual question. He wanted to know if God lived here. Well, did you tell him we attend the Kirk each Sabbath day and pay our tithe, said the angry husband. "That I did," said the woman, but he asked "Does God live here" and that's different. Yes, it is very different. Only as we can give an affirmative answer to the question are we worthy of the title, Chaplain—a soldier of God, the shepherd of men's souls.

The Preacher's Five Words

The Rev. Edward S. Guilbert
Clifton, Ill.

THE untimely death of Peter Marshall at the age of forty-six was a great loss to American preaching. He was pastor of the New York Avenue Presbyterian Church in Washington, D. C. and served (1947-48) as Chaplain of the United States Senate. It is said that Senators left their committee meetings to hear his famous Senate prayers. Professor Charles Foster Kent's description of the characteristics of Mark's gospel: vividness, simplicity, and clearness may also describe Dr. Marshall's preaching. He was a severe critic of his own sermons. For example, he once said: "I am growing more and more aware that all too often we preachers aim at nothing and hit it." So often we preachers shadow-box at an opponent that is not there. Paul said: "That is the way I fight, not punching the air."

The preacher should master the difficult art of being his own critic. Usually his wife has mastered that role, but a preacher should not hide behind his wife's skirts. If a personal illustration is permitted, sometimes on coming home from a Sunday morning service I ask my wife—as many preachers do—"how did the sermon go?" And sometimes she takes the wind out of my sails with laconic humor borrowed from a popular radio program: "It an't funny, McGee."

To stand off from his sermonic material, looking at it critically as a painter does with a portrait he is working on—the preacher should master that technique. Most of us are in this matter like the artist in one of Booth Tarkington's novels who spent the whole day in the woods trying to paint the sunlight broken by the branches and foliage, who confessed that when he stepped back to get more distance for his canvas, he saw what a mess he was making of it.

I

It goes without question that honesty and sincerity are demanded of the preacher—that no matter how feeble his pulpit "efforts" are he is *given* the credit of being absolutely sincere. *Absolute sincerity,* as Professor Kent said, are the marks of the Gospels.

But sometimes a preacher may strive, like an actor, for stage effect. It is better to make an honest mess of a sermon than to preach a carefully rehearsed sermon as though the preacher were an actor who has learned his part in a play. Dean Willard L. Sperry tells this story which will illustrate what I mean. "My mother," he said, "once described to me hearing in New York the same sermon preached in three different churches by one of the reputedly great preachers of the last century. At a given point in the sermon, as first heard, he hesitated for

a word, and said, 'What is the word I want?' The congregation leaned forward with eager sympathy to shout back the word he could not find, and settled back with a sigh of relief when he got it for himself. He did precisely the same thing at the same moment in the same sermon on a second occasion, and again on a third with like effect in each of the latter cases. With like effect save upon one woman, who realized that the transaction was not honest, and who therefore lost moral confidence in a man for whom she previously had the greatest respect."

Dean Sperry told this story to the divinity students at Yale in 1938 and made this comment on his mother's experience: "Once a congregation suspects and then slowly realizes that the unconventionality of your preaching is studied and not spontaneous, you have done yourselves moral hurt as their helper. Preaching can survive countless honest errors; it cannot stand insincerity."

II

The preacher, again, should be severe and unsparing in his use of the editorial blue pencil, striking out all "ornate metaphor and gilded flights of fancy." Let him go back again and again to the study of such a book as Professor Kent's *The Life and Teachings of Jesus* until he masters Kent's fine analysis of the literary structure of the gospels. This book, an old book, has been my *vade mecum* through the years. It still opens for me new horizons and vistas.

But a young preacher fresh from divinity school with the odor of classroom still upon him, may say: "What new thing can I say about the gospel, about Jesus—what new twist can I give my preaching?" The answer is: *nothing.* Nothing, that is, that the best Biblical scholarship of our day has not disclosed. We may find the analogy to our young preacher's question in a tribute to Abraham Lincoln on the recent anniversary of his birthday by Homer Hoch: "There is no new thing to be said of Lincoln. There is no new thing to be said of the mountains, or of the sea, or of the stars. The years go their way, but the same old mountains lift their granite shoulders above the drifting clouds, and the same mysterious sea beats upon the shore, and the same silent stars keep holy vigil above a tired world. But to mountains, sea, and stars men turn forever in universal homage. And thus with Lincoln for he was mountain in grandeur of spirit; he was sea in undervoice of mystic loneliness; he was star in steadfast purpose of purity and of service. And he, too, abides."

Of One greater than Lincoln—greater than all men—we can say: "Thus with Jesus. And he, too, abides." And preaching—to use a rather trite phrase—that is Jesus-centered will abide.

For the preacher can not in a lifetime of preaching exhaust the gospel. That anathema, the "sermon barrel" has been the butt of countless jokes. It belongs today in a museum of antiquities. The preacher who turns his "sermon barrel" upside down every year and starts again at the bottom does not exhaust the gospel; he exhausts his congregation who will soon want the fresh breeze of a new personality in the pulpit. The "sermon barrel" has vanquished many a preacher.

We said a moment ago that the preacher should strike out from his sermon all "ornate metaphor and gilded flights of fancy." A case in point is the study of ante-bellum Southern oratory. The South before the Civil War was a land of orators. They, in a manner of speaking, were its life blood.

Here is a sample of ante-bellum Southern oratory. Its occasion was a speech by William L. Yancey in reply to a Senator who had made what Yancey considered disparaging remarks about his political idol, Andrew Jackson: "Never, sir, was the soaring eagle in his pride of place hawked at and brought low by the mousing owl. In the heaven of his fame, bathed in the sun's glittering ef-

fulgence he still calmly makes his splendid gyrations, unscathed by the missiles of his impotent foes, and far, very far, above the reach of imbecile party malignity."

Imagine, if you can, a preacher talking like that today on Sunday morning!

III

If the preacher's wife is his best critic, he is fortunate if he is so loved that he has a good critic in his congregation. I here acknowledge my debt to many such in the days of my early preaching. I remember an elderly woman whose formidable appearance I afterward discovered was only a mask for a gentle spirit. She would listen so intently that I fancied I was making a great impression. I discovered later that she was slightly deaf. One Sunday morning she said to me, "Young man, don't mumble so, learn to speak up!" It cut me like a knife at the time but I have ever since been thankful for that surgical operation.

You have read, of course, that classic of classics, Ian Maclaren's *Beside the Bonnie Brier Bush.* You remember the story "His Mother's Sermon" about "an ingenious lad, with the callow simplicity of a theological college still untouched" who planned his first sermon to be a masterpiece of theology and philosophy. But the "great" sermon would not materialize on paper. "The brilliant opening . . . re-enforced by telling quotations . . . would not deliver. For the audience had vanished, and left one careworn, but ever beautiful face (the face of his dead mother) whose gentle eyes were waiting with a yearning look. What else could he now say to the people? And then in the stillness of the room he heard a voice: 'Speak a gude word for Jesus Christ.'

"Next minute he was kneeling on the hearth, and pressing the *magnum opus,* that was to shake Drumtochty into the heart of the red fire. . . . As the last black flake fluttered out of sight, the face looked at him again, but this time the sweet brown eyes were full of peace."

At our union Good Friday service I sat, while a brother minister was speaking, studying the faces of the congregation. There were tired faces. There were worn and strained faces. There were faces full of tension and worry. There were preoccupied faces. There were the faces of little children. My heart went out to those faces and I breathed a little prayer: "O Master, thou who hadst compassion on the multitude, help me to speak a "gude" word for thee —a "gude" word of thy sympathy, hope, healing, and courage. Thou art their Shepherd. They are thy flock."

And now, at the end, we come to the preacher's five words. They are Paul's words in First Corinthians as Goodspeed has translated them: "But in public worship I would rather say five words with my understanding so as to instruct others also than ten thousand words in an ecstasy."

Wanted:
Religion Believable Enough to Be Motivating

Professor Emeritus George Tolover Tolson
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(The Editor publishes this article not because he agrees with all of the author's judgments, but because it points to the continuing necessity, in every generation, of cultivating both a genuine religious intelligence and a vital motivating faith throughout the "priesthood of all believers." This article was submitted for publication before September 3, 1952 when the Christian Century carried the article "Is Christianity a Myth?".)

THE history of our institutions, ideas, the fine arts and set of values reveals the direful fact that western civilization has entered an era of confusion, chaos and secularization. Both intensively and extensively this condition is probably unequalled in the nineteen or twenty preceding civilizations. There are three main causes of this situation all of which are absolutely unprecedented. Ours is the first scientific era although the Greeks discovered the method and it reappeared in nascent form in the late Middle Ages. Ours is also the first mechanized society. The third and most prominent cause of our distressing era is the swiftness of these developments leaving insufficient time to rethink and make needed adjustments.

Having to do with great and eternal values and being embalmed in creeds, forms of worship, orders, polities and loyalties to founders of denominations, religion and organized religion have suffered more than their share of confusion. Theoretical atheism is bad enough. Perhaps worse is the practical atheism of so many people including many church members who live much as if God and divine resources did not exist.

Only the unwary are misled by the spread of Christianity in the colonial era now coming to an end or by increasing church membership in America. During the periodical revivals, beginning with that of Jonathan Edwards, the doors of the churches have been thrown wider and wider open to all comers. At the present time thousands are scurrying into the churches because of the base motive of fear—fear of hell and the atomic bomb resulting in the perpetuation of so-called Christian ideas that are becoming more and more unbelievable, the dilution of Christian standards till they are hardly distinguishable from those of "the world" and disgust with religion on the part of many sensible people. These revivals are a lamentable hindrance to the Christian movement both in thought and in manner of life. It is regrettable that this recrudescence of fanatical religion is taking place just when thoughtful people need the calm and poise of religion for clear thinking, when dulled consciences need sharpening, when the intellect needs enlightening into wisdom by singleness of heart and when faith in God is so valuable in the resolution of personality problems.

Christianity was most vital and gradually became the most potent factor in civilization while it was malleable and was taking form in thought. It was being interpreted in terms of the best thought in early Christian times and in the Middle Ages. It could be believed. Those times were great periods of faith as evidenced by the martyrs and the great cathedrals. Then the negative aspects of the Renaissance and the division of the Church into Catholic and Protestant accompanied by prejudices, partisanship, vituperative controversies and numerous

"wars of religion" conspired to ossify and solidify the interpretation of the main features of Christian belief.

I

The basic matters which distinguish Christianity from the ethnic religions of the world remain substantially what they were at the end of the Middle Ages. Catholicism and Protestantism differ much in organization and forms of worship but both present Christianity as monotheistic yet trinitarian with the deity of Christ and the Holy Spirit, God as the universal Heavenly Father yet a tribal god revealing himself to Ancient Jews and early Christians to the neglect of the rest of the human race, God as love but with such vengeance as to commit atrocities in hell infinitely beyond the power of a Hitler or a Stalin, salvation through the atoning suffering of Jesus Christ, the full and real humanity of Jesus Christ because of birth through Mary but perfectly divine because conceived by the Holy Spirit yet an example for us, the resurrection and ascension of Jesus Christ and his return to judge the living and the dead etc. Only one of the twenty ecumenical councils, as numerated by the Roman Catholic Church, has been held since the middle of the sixteenth century. This stabilization of Christian thought has taken place in an era during which there have been more changes in human thought and ways of living than in a hundred thousand years. One wonders if there would be any Christianity still existing at all were it not for the record, poor and scanty as it is, of the by far most wonderful son of God and son of man that ever lived.

We are not unmindful of the fact that religion is much more than creeds and theologies. Religion for the Protestant as well as for the Catholic may be the delightful experience of brushing off the dust of everyday life, entering into a holy place reminiscent of salvation through the blood flowing from the Christ on the cross and listening to mythological tales of times when the heavens touched the earth and God walked and talked with men. One emerges from such a spiritual bath feeling a clean new man washed of his sins and "renatus in aeternum" like the ancient neophyte emerging from the tauroboleum. But what about the "hard headed business man," the keen labor leader, the professional man, the scientist, the historian, the philosopher? These are the makers of civilization, these who make and unmake standards and sets of values.

II

Can any thoughtful person have a motivating faith if religion is compromised with outmoded thought, violates natural law or appears below par in humanitarian feeling? It has been found that many churchmen believe "some things with tongue in cheek" and many other Christian ideas not at all. A prominent preacher recently said, very revealingly, that he *still* believed in miracles. Another used the World Council phrase, "the deity of Jesus" but with an inflection that smacked a little of doubt. A famous evangelist apologized recently for preach- on hell but justified his theme on the ground that "it is in the Bible," of course as he understood the Bible.

With his kind permission we quote approvingly a sentence from a letter from The Rev. Noel J. Breed, Ph.D., pastor of First Congregational Church, Stockton, California: ..."the continuance of an idea, ceremony or custom over centuries lays us under the obligation of treating it with respect. It should not be discarded except for serious and weighty reasons." Only because we believe that the need for The Higher Evangelism is "serious and weighty" do we use the following illustration of what is meant by a believable interpretation of the Gospel. Even so the illustration so close to the heart of traditional Christianity would not be used had not many Biblical scholars and theologians come to the same conclusion. A gulf between the Seminary and the Church is always regrettable and even

serious as in Germany before World War I.

In his History of the Christian Church (N. Y. 1918, p. 21), Williston Walker says that "The *how* of this conviction (the resurrection faith) is one of the most puzzling historical problems." Professor Walker did not undertake to solve the problem but he was scholar enough to recognize it and honest enough to mention it. It is utterly impossible for the historian to reconstruct the events of the resurrection, post-resurrection appearances and the ascension of Jesus.

There are many Biblical discrepancies regarding the post-resurrection appearances and the ascension. A few instances will suffice. Mark's original account records no appearances nor the ascension. Luke puts the ascension on the day of the resurrection in his Gospel (24:50-51), but in the Acts he says that it took place forty days after (1:3,9). Only Luke (and the appendix to Mark) tells of the ascension. Paul refers to six appearances including that to himself. It seems a strange omission that the Gospels do not report the appearance to "above five hundred brethren at once" (I Cor. 15:6). Is it characteristic of Paul that he should know about the appearance to the woman, Mary Magdalene, but refused to report it? Or was he unaware of this of which the Gospels make so much? Luke records Paul saying twice that he saw a light and heard a voice, once that the people heard the voice and once that they did not (Acts 22:6ff and 26:12ff); but Paul himself says that Jesus "was seen" of him (I Cor.:15:8). It is usually supposed that all three passages refer to the same incident.

Instead of undertaking to defend the indefensible why not do as the army does when besieged from all sides—take the offensive? What happened is not important. What is important is that the record of the manner of life of Jesus Christ and his teachings were carried over for more discerning minds than those of the fisherman to become the greatest salutary influence in the history of mankind. This no objector can well deny. Then he can be confronted with essential Christianity. This no history, no science natural or social can prove untrue. This essential Christianity being untrammeled by antiquated thought and being illustrated and clarified by the known ways of God in the natural world, in history and in the social sciences makes a strong appeal to the moral consciousness of every normal man. For several centuries not only theology but religion, too, has been retreating in the "Warfare of Science with Theology." Since the publication of Nouey's "Human Destiny" and a number of previous religious publications by great scientists, once again Christianity has the best answer to scientific and philosophical problems. Essential Christianity besides being reasonable, believable and motivating has the spirit that must prevail if the many problems of the modern world are to be solved, including Christian unity.

Essential Christianity is supreme devotion to God as the Heavenly Father and a reverent attitude toward others and self intensified by recognition that all men are more or less akin to God and may become more so. The Social Gospel is but this life philosophy carried out into all social relationships. So natural and reasonable is this truth that the Stoic ethic, personal and social, was based upon recognition that every man, including "this slave," is a son of Zeus. It lacked only some such interpretation of Zeus as Jesus taught about the Heavenly Father. Without devotion to the Jesusinian Heavenly Father there is not sufficient respect for man as a man nor as having inalienable right to "life, liberty and the pursuit of happiness" including the Aristotelian pleasure in ownership of property. Had stress been laid upon Essential Christianity instead of on un-Christian, unnatural and unhistorical ideas, Christendom would not be so dangerously un-Christian as it is. The hour is very late but may be not too late for this Higher Evangelism.

The pastor who knows well that the budget must be met and that new members must be added if the church is to continue its existence values the Christmas and the Easter seasons very highly and would ponder well the pity of losing these assets. It would be an irreparable loss, indeed; but they need not be lost. They can be made more meaningful by recognizing them for what they really are. Ceremonies and pageantry intensify truth when recognized as such. If we take the Christmas stories as historical, we take Jesus clear out of our category, make him less of an example and thereby lessen our aim and effort to live the Jesus way. The theories of the God-man atonements have been most largely mechanism of escaping the real "so great salvation" (taking Jesus as the way of life) and yet getting to heaven.

The stories about the resurrection, post-resurrection appearances and ascension of Jesus become more effective dramatizations of the hope of immortality if removed from doubtful miracle and unbelievable historicity and made to illustrate what happens to the rest of us human beings. These stories taken literally are of such little value as evidence that competent theologians have made very little if any use of them in arguments for immortality. There would surely be less doubt of immortality if the church had depended less on these stories and had popularized the greater arguments for immortality.

We Congregationalists have a special responsibility to proclaim a believable and motivating interpretation of religion to avoid unbelief, skepticism and half-belief. We have no means been recreant to the divine commission given through the Pilgrim pastor to accept and seek new light. But we have made no significant contribution to religious thought for a generation or more. It is by no means suggested that the whole truth about all the traditional ideas that make Christianity seem unnatural and unreal be erupted upon an astonished and bewildered congregation but it is urged that the duty be not neglected in a five year or ten year plan. The requisite study, meditation and prayer will also add years to the minister's usefulness in the pastorate. If the preaching be positive and not negative, if an appealing not censorious attitude be maintained, if Christian humility and not the wiser-than-thou spirit be genuine and devotional and not the purely rational method be kept well to the fore, a great deal of teaching even of new ideas can be made an important part of the worship service.

The scandalous gap between "doctrine and deed" must be closed as nearly and as quickly as possible. The virtues of the Christian religion must be brought to bear much more largely in all affairs of the world if our civilization is to be preserved. Human history and all the social sciences are proclaiming in unmistakeable tones that no social, economic or political system can long be maintained in our literate time without the incarnation in them of the Christian spirit. The long period of exploitation of peoples and classes is ending. Fear must not be allowed to become too large a deterrent in the Higher Evangelism. Brother pastors, theological professors and denominational leaders should stand by a pastor who wisely estimates his abilities, judges well his congregation and employs good pedagogy in his response to the need of religion believable enough to be motivating.

Opportunity for a Dynamic Faith

The Rev. William A. Cousins
Calverton, New York

THE church in America is living in a time of unparalleled opportunity. In spite of the fact that hundreds of thousands of members are added to the rolls of the major denominations each year, the field for effective evangelism had hardly been touched. More than forty percent of the population still belongs in that dubious category, spiritually speaking, of the unchurched. And if the sheep could be separated from the goats in our churches, the figure would be even higher.

The unchurched present a great opportunity. New communities are springing up all over the country, East, West, North, and South, wherever you choose to look. Modern housing developments are being built in almost all the major population centers, transforming the lives and the social climate of millions. Government housing, squeezing up against defense industry or around military bases, is challenging the church to adequately stir itself. And there are thousands of people in every city in the land living in cubby-hole apartments with no sense of community, and no awareness of moral responsibility, as they huddle around their television sets, hoping to see the world pass by, trying to live vicariously through the experiences of others by staring at a glass screen.

The moral and spiritual conditions of the country present an even greater opportunity. No mention needs to be made of the recent scandals in sports or politics to show how pitiful the moral challenge is. It's difficult for the average citizen to tell black from white when confronted by moral choices. Our mothers and fathers may have been more certain, but the average John Jones has compromised so much, shifted his outlook so often, and has relinquished so many of the old standards that he's thoroughly incapable of deciding anything. Besides, the contemporary gospel of success, expediency, and appearance has made him even more confused. Since it is proclaimed from pulpit and place of business alike, he doesn't know which preacher to listen to, and since in some instances his bread and butter is at stake, the secular preacher of the gospel of "shine your shoes in the back as well as in the front," with its emphasis on appearance and with its message of anything goes as long as you can explain it, wins hands down.

Perhaps the greatest opportunity of all is presented by the thousands of angry and bewildered citizens who are miserable in their work or their home lives, or who are just bored and dissatisfied because they find little meaning and no hope in the daily whirl. The sheer helplessness of their circumstances would commend any faith of power and hope to them.

I

If the church is going to effectively grasp the opportunity presented to it by the challenge of the unchurched, the favorable moral conditions, and the current spiritual unrest, just waiting to be exploited, it had better seriously consider the means of success. To make the most of every opportunity available is going to require something more than faith in financial resources, or reliance on strategy and technique.

Of course financial resources are necessary to make the most of any opportunity in evangelism. Concerted efforts to reach the unchurched, attempting to draw them into already established fellowships, requires the expenditure of greater sums than sometimes it seems wise to spend. Just planting churches in new communities, from which it is possible to expect return on investment, is an expensive proposition. The work must be cultivated and buildings must be created long before the new congregation is large enough or sufficiently able to support itself. Even the utilization of the various means of communication in the attempt to reach people is seldom done on the proverbial shoestring.

The Paulist Fathers of Lubbock, Texas, for instance, recently tried an interesting experiment in reaching the unchurched by correspondence. During a two year period in Boston, they ran thirty, three column; ten-inch ads in local papers, attempting to reach the timid and indifferent. The ads drew over six thousand requests for the offered courses. Out of the over six thousand who responded, only two hundred and forty-eight either joined the church or took instruction with a priest. Although the cost was remarkably low, slightly less than forty dollars a convert, it was still an expensive endeavor. This experience of our Catholic brethren reminds us that men are not won cheaply, and that if we wish to make the most of the present opportunities large resources will be required for success.

Worse yet, larger resources than before will become increasingly necessary as the dollar shrinks. Even now the same pinch felt by the government in financing armaments for war is felt by the church in discharging its responsibilities, which are dedicated to peace. For many years to come putting money into the church with its many moral and spiritual demands will be like pouring money down the drain; it will disappear quickly with little to show for the effort in proportion to the cost.

Nor would it be wise, in considering the means of success in making the most of any evangelistic opportunity that exists, to ignore the need of better techniques. Training more workers, both lay and ministerial, in the disciplines of visitation greatly increases the effectiveness of the work, improves the results, and adds members that would otherwise be lost because of aggressive, belligerent, or sloppy methods of procedure. More emphasis upon skill in personal counseling will doubtless help thousands who are bewildered, completely defeated by the forces of inertia, boredom, frustration, failure, illness, and death. Better utilization of radio and television and all the mediums of communication could mean more people reached and won.

The success of the Willmark Service System in the business world is a case in point. It is built upon the belief that a good selling manner is just as necessary as a good product to keep the volume of sales high. A shopper travels around to the agency clientele, analyzes sales technique, reports the results, and makes suggestions for improvement. The fact that the business has flourished, serving a large clientele, speaks for the soundness of the idea of increasing sales through improved techniques. Certainly sound techniques are as necessary in religion as in business for the success of our endeavors.

II

Besides financial resources and better techniques, the job of finding more effective ways of witnessing for the church, and of devising better schemes of assaulting the entrenched forces of evil, is just as necessary. Much of the failure of the church's witness today, its helplessness in making an impression on the national life, can be laid at the door of poor strategy. The old strategy of direct assault is outmoded. From the time of the Fifth Column, modern stra-

tegy, in war or politics, has been infiltration. Why not wake up to that fact, properly read the signs of the time, bring the church's strategy up to date by leavening the whole lump of society, casting salt of consecrated workers into all fields of endeavor?

Believing in the strategy of infiltration, the "Christopher's" confidently cry, "You Can Change The World." Sense is on their side. For if men can be changed, institutions can be changed; and if institutions can be changed, society can be changed. The way to transform society, from the religious viewpoint, is to send forth dedicated workers, cognizant of the Christian message and aware of its moral application, into all fields of endeavor where, influencing policy and exerting a compassionate influence for good, they would establish beachheads in the vital heart-land that shapes the character of our citizens. An improved strategy, especially one that will put a few saints in Caesar's household, will certainly be necessary to answer the moral challenge, meet the spiritual unrest, and bring unbelievers into the fellowship.

III

But to place our trust in financial resources or to rely on strategy and technique as a means of success, in attempting to grasp the evangelistic opportunity, just waiting to be exploited, is to invite failure. One reason why the church is "inching along" rather than marching forward in conquering array is because it has made that fatal blunder. An army, priding itself in having the best strategic brains in the world, the most up to date battle technique, and the greatest industrial resources behind it, would soon be defeated without adequate firepower in the field. The success of the Russian tanks in Korea could teach us a valuable lesson. They are maneuverable, speedy, but most important of all, pack a tremendous wallop. For years the church has made the mistake of lacking firepower in the field—the firepower of a dynamic interpretation of the faith.

In this time of unparalleled opportunity, it needs an adequate interpretation of the faith, virile enough to enchant the imagination and captivate the minds of men, powerful enough to redirect their lives and speak to their needs, simple enough to be understood by the rank and file. To lay emphasis upon any other aspect besides the message is to invite disaster and to completely misunderstand the times in which we are living.

The average man is sick to death of our moral platitudes, our spiritual exercises, our pointless activity. The diet we have been offering him has been killing him and it will kill the church, too. Fine churches, lively social activities, and smooth preaching may suffice for awhile but in time they wear thin, if there is no point and little purpose to them other than living a respectable life, being a good fellow, or doing it because you should. Even the healing of men's emotional illnesses leaves them adrift, exactly where they were before, unless a sterner, surer note is struck. Real people, whether they are frustrated or not, want a living faith, and they will be satisfied with nothing less.

Twenty years of misery should have made us aware that forms of strategy and substantial resources are not sufficient to win men's allegiance or to answer their needs. After the rise of Nazism and the Fascists who started with very little but a large gripe and a supreme contempt, we should certainly be cognizant of the fact that only a dynamic faith that imparts meaning to life will captivate people's minds. The present sweep of Communism over the world emphasizes that fact even more. In reality, the Communists have nothing to offer besides a dynamic faith. Everyone who joins a party isn't a simpleton. People actually find some word of hope in the party line. To look only at the ruthless force with which Russia has subjected helpless people is to be blind to

the major reason for the Communist party's successes.

Actually very little of the Communist's expansion, which now controls over one-third of the world's people, has been due to open military aggression. Its main strength lies in an entirely different direction, not in its military power but in its spiritual element. Whittaker Chambers, in his story of the Hiss Case, says that Communism drives its forces from "a simple vision. It is a vision of man's liberated mind, by the soul force of its rational intelligence, redirecting men's destiny and reorganizing man's life in the world." This peculiar brand of doctrine appeals to millions.

IV

Could people be asked how it would be possible to justify their confidence in these modern-day faith of power, they perhaps would answer like Nietche, the philosopher. When he was asked how he justified that tremendous type of superhumanity who was beyond good and evil, the practical application of which was seen in Adolph and Benito, he answered without hesitation, "Because I like him." He had found a faith that satisfied, and because it was the wrong kind, it brought murder, suspicion, and war to an unsuspecting, disbelieving world.

If the church is going to grasp the present opportunities in evangelism, just waiting to be exploited, it ought to stop worrying about its resources, emphasizing, primarily, its techniques, and prating about its membership gains, and start overhauling its strategy and giving its attention to a dynamic interpretation of the faith, by praying for a vision of the world with God redirecting our destiny and reorganizing our life. To put it bluntly, all opinion to the contrary, the church hasn't got what it takes to win men's allegiance and hold their loyalty, other than of a second-rate quality. Without such a simple vision the church will continue to be overcome by inertia, its numbers increasing, but its influence without much force, rather than a dynamic group of high velocity, doing the work it was meant to do — remolding lives, raising them to a higher dignity, bringing them into community, renovating the structure of society.

Years ago, Whitehead, a man most of us were going to read but somehow never got around to it, suggested our responsibility. "It is the business," he wrote, "of philosophers, students and practical men to re-create and re-enact a vision of the world, conservative and radical, including those elements of reverence and order without which society lapses into a riot, a vision penetrated through and through with unflinching rationality." If the church doesn't respond with the vision of "a new world a-coming with the sweep and fury of the Resurrection," it will have overlooked the only means which will guarantee success in meeting the evangelistic challenge. A dynamic interpretation of our faith, characterized by a simple vision of the world with God redirecting our destiny and reorganizing our life, must be the hallmark of our religion—our major weapon—or we will never fill the vacuum in men's souls, something else will. Then, once again, prophesy will become present reality: "Behold you despisers, be astonished and perish, because I am carrying on a work in your time—a work which you will utterly refuse to believe, though it be fully declared to you."